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"THE AUTHENTICITY OF THE BIBLE DEMONSTRATED,"

A LECTURE

— BY —

J. L. MARGACH,

PICKERING, ONT., 1880.

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*We can not live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.*—FROUDE.

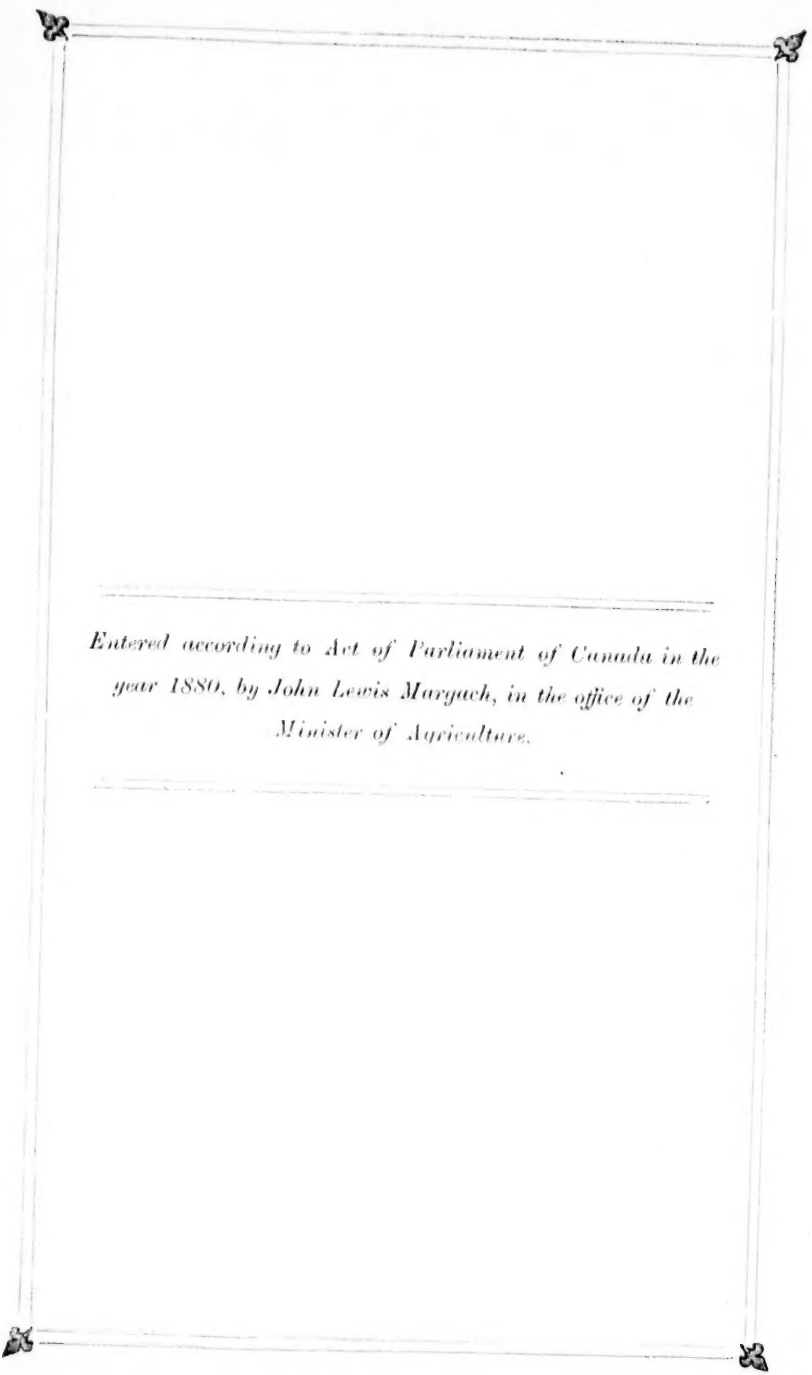
*We have a right to sit in judgment over the credentials of heaven's ambassador, but we have no right to sit in judgment over the information he gives us.*—CHALMERS.

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OSHAWA:

PRINTED BY E. MUNDY, KING STREET EAST.

1880.




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*Entered according to Act of Parliament of Canada in the  
year 1880, by John Lewis Margach, in the office of the  
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## "The Authenticity of the Bible Demonstrated."

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MID the conflicting philosophies of the present age, frequently the honest and intelligent inquirer has many trials before he can cross the surging waters of uncertainty which toss their angry waves between the shores of doubt and the abiding place of an established faith, when he has to ford them, as best he can, on the stepping stones of the experience of others, without the sure bridge of a convinced reason.

If we are told anything, the truth of which we are unable to verify, we cannot be certain that it is true, unless we know that it has come from the fountain of truth, or from a witness who knows the truth and who can *not* lie.

The Mohammedan first believes that the Koran is the Word of God, and then believes what it says. Similarly, every false system of religion is founded on belief, instead of knowledge. Christianity is the *only* system of religion not founded on the belief of its disciples. It is founded on knowledge, realized by faith, and exhibited by works.

Christ and his Apostles only demanded credence upon evidence adduced. Christ said to his persecutors, "If I do not the works of My Father believe Me not, but if I do, though ye believe not Me, believe the works : that ye may know and believe, that the Father is in Me and I in Him." He thus places knowledge before belief, and claims, after that, faith as a just due. In like manner the Apostles appealed to the miracles which they performed as proof of God's complete concurrence.

When a person shows you a book, or any other article, you are conscious that the article exists. This convincing, through the sense of sight, or any other sense, is called, by

logicians, sensuous demonstration. That which they designate as logical demonstration may be illustrated by this common example :

All men are mortal,  
Socrates is a man,  
Therefore  
Socrates is mortal.

Thus, the mortality of Socrates is demonstrated or shown because, from this conclusion, there can be no appeal, if ALL men are mortal and Socrates belongs to that class of beings, for then the general predication or assertion of mortality which applies to every individual in the class must apply to him ; or, a logical demonstration may be explained to be : The making the truth of an assertion *as* evident as is the self-evident.

Evidence may be adduced, in civil cases, which you must accept as proof, though new and perhaps surprising, but, in a demonstration, only facts which are known, to the parties addressed, can be used as foundation facts or data, and all that the demonstrator can do, is to arrange those facts for them and apply them to the case in question.

We shall show, first, that the New Testament gives a true account of the *external* lives of Christ and his Apostles, and, as a first step in that work, refer to the method, usually adopted, of proving the genuineness of the New Testament, by following the mode, much abbreviated, of presenting the facts developed by the Rev. Henry Allon, in his Exeter Hall lecture of 1852, as we know of no other form so well adapted for the outlining of the historical evidences of Christianity.

During the last three hundred years there has been a constant hostility between the Church of Rome and the Protestant Churches. We can see, from this fact alone, that the Bible *then* is the Bible *now*, for if the Romish Church or the Protestant had made any change, the church that did not would soon have called the world to witness, saying " behold ! we are the preservers of the original, and therefore we are the true guides."

This is a sample of the kind of proof we can use for nearly fourteen centuries more, for as we look back we see

that in the year 1054, or 500 years before the organization of the Protestant Churches, there was a great deal of difficulty between the Eastern, or Greek Church and the Western, or Latin Church. In this strife the legates of the Pope excommunicated the Patriarch of Constantinople and all his adherents, and, with equal ardor, the Patriarch replied in kind. Two hundred years before this they had done about the same thing, which is shown by the history of each church justifying its own action.

As far back as the year 347 these churches had a great dispute regarding church doctrine; the New Testament was freely quoted on both sides, and the quotations prove that the New Testament was the same then as now, while the records of both churches show such a constant hostility between them, from 347 to the present, as would prevent the possibility (had they been so inclined) of their entering into any conspiracy whereby a single line could have been changed in the books then acknowledged as of Divine authority, and these churches present us with identical manuscript copies of the Gospels which are, to-day, regarded as the most valuable treasures of the monasteries of the east and the libraries of the west. So far then, as our argument is concerned, we are now standing in the middle of the fourth century with our New Testament in our hands.

At the Council of Nice, in the year 325, when the Arian controversy caused the disputants to quote the New Testament, especially the Gospels, we find that they quoted our New Testament and neither party objected.

A similar argument founded upon the controversies with heretics during the previous hundred years, would show, by the quotations on both sides, that it was our New Testament which was held as the standard of truth.

Origen, Bishop of Alexandria, who was born about the year 200, was one of the most celebrated scholars in that argumentative age, and he has quoted in his varied works nearly two-thirds of our New Testament. Further, we are informed by Irenaeus, and several other writers, that the four Gospels in their present form were received in the year 177 by all the Christian Churches. It would take too much space were we to give the facts, names and quotations which prove that assertion, but we may spare the effort, for our present purpose, as the evidence is so clear and convincing that not only are the parties in the church agreed in regard to it, but even infidels of the most pronounced

character freely admit the fact. Now be it observed that in the year 177 we are only 77 years from the death of the Apostle John. Can we see as clearly as we have seen so far, that, during these 77 years, the Gospels have not been changed; for infidels say that, to the writings sanctioned by John and the church in his time, have been added accounts of miracles and other matters which give an entirely new meaning to the original? We reply, Justin was born about the year 103. He was a philosopher of research and ability, had an extensive knowledge of the world, was held in high repute by the learned of his time, became a devoted Christian and wrote two Apologies for the Christians to the Emperor. In those books he describes the religious books in use among Christians as the Memorials of the Apostles and their Companions. "Now," say infidels, "those Memorials were not the same, as those called the New Testament," that is, not the same as those used by Irenæus and the church in 177, which they freely admit was the same as our New Testament.

The facts, however, are that Justin wrote his first Apology in the year 140, hence only 37 years at most had elapsed between Irenæus and Justin, and it cannot be conceived that, in that short space of time, one set of Gospels had disappeared which had been read in all the Christian Churches till all Christians had become quite familiar with them, and another set had sprung up in their stead containing accounts of the most incredible miracles. How this could have happened without a protest, or even the tradition of a protest, having come down to us is inconceivable, when we consider the multitude of minor matters whose history has reached us from so many different sources. But Justin's works render this argument unnecessary, for he has quoted largely from the Memorials, and not only do these quotations agree with our Memorials, as we have them in the New Testament, but, in many instances, they are the accounts of what infidels especially abhor, that is, accounts of miracles, and these the most stupendous. Justin says that "Christ healed all manner of disease—rose from the dead and ascended into heaven," with many more of those wonders related in the New Testament, while he contradicts none of its statements and died a martyr for his testimony.

But we cannot dwell on the history of these 77 years, for it is voluminous and varied, yet we present one more evidence so that the argument may appear in another guise.

Polycarp was a friend of the Apostle John and also quite intimate with Irenæus, Bishop of Lyons in France, who, as has been stated, had our New Testament in 177. Irenæus in a letter to Florinus, which has been preserved by Eusebius, says :

" I saw you, when I was very young, in Lower Asia with Polycarp. For I better remember the affairs of that time than those that have lately happened : the things which we learn in our childhood growing up in the soul, and uniting themselves to it. Inasmuch, that I can tell the place in which the blessed Polycarp sat and taught, and his going out, and coming in, and the manner of his life, and the form of his person, and his discourses to the people ; and how he related his conversation with John, and others who had seen the Lord, and how he related their sayings and what he had heard from them concerning the Lord, both concerning his miracles and his doctrines, as he had received them from the eye witnesses of the Word of Life : all of which Polycarp related agreeably to the Scriptures." \* \* \*

Now, the Scriptures, to which Irenæus here refers, were those in his own possession, for this letter was written in their defence, and they have been admitted, by Christian and Infidel, to be the same as ours. Irenæus sealed his testimony with his blood in the year 202. To show how fully these Scriptures were trusted, by those who were too near the fountain head of sensuous demonstration to be mistaken, we have only to note that at this time, A. D. 202, 19,000 Christians suffered martyrdom rather than deny what they knew to be true. We may also be reminded, that, save the Apostles and their companions, no other authorship has really been claimed for the New Testament.

This sketch will show how the historical evidences have been and may be arranged, but, as many authorities, such as Paley and Chalmers, may be consulted for fuller information, we proceed to our special work.

Suppose we were to find a book which stated that 2,000 years ago a man named Thompson owned a large farm, and



that a man of the name of Smith had forged papers, deeds, &c., and by these means dispossessed Thompson, and that we, at this distant date, were required to prove that these men had lived and acted as recorded. We at this time would find that, without further evidencer, to do so would be impossible.

If, however, besides the book's statement, we were able to show that, for these 2,000 years, they and their descendants, who were very numerous, had kept up the old quarrel, and had contested the point, in every court in the world, from the first Thompson and Smith till now, we would, if able to prove this, be able to convince all sane men that these parties had lived and disputed in the manner asserted.

Now, the contentions between the Jews and Christians are, for constancy and notoriety, parallel to this supposition. This of itself would be ample evidence that the Apostles and their companions lived and wrote the New Testament, and, to the eye of the world, acted as it describes because, for doing so, they have been arraigned by the Jews at the bar of legality, or public sentiment, since the day of Pentecost. For their sayings, doings and writings, the Jews have declaimed against them as blasphemers. Instead of taking up the cry of modern infidelity and denying the external active existence of Christ and his Apostles, the Jews oppose them solely because of their acts, even the outward acts which the New Testament details.

Again, suppose that the Smith family had disputed among themselves, regarding the meaning of the title deeds, and that all their neighbors had joined in the quarrel, and with perpetual perseverance provoked a greater warfare in the world than that between them and the Thompsons, till the history of their dispute was almost the history of the world, the question whether those men had lived and acted as recorded could not to-day be an open one.

Now, as we look back the ages, we see Christian sects, with Jews and Gentiles, Greeks and Mohammedans, heretics and sceptics, all struggling in such a manifold entangle-

ment that, to take out the history of Christ and his Apostles, would be to rend, into endless and unrecognizable fragments, the record of our race for the last eighteen hundred years.

We cannot demonstrate by historical evidence that "All men are mortal," for many have disappeared, forever, from among their fellows, of whose death no one was cognizant, and over a thousand millions are living now. Yet though we could not see all men die—and we ourselves live—nor many men die, still we are sure of the truth of the statement "Man is mortal," because of a series of facts which we know, and which leave us no choice but belief; for, man's mortality has been so demonstrated by the history of the past that we were able to use the proposition "All men are mortal," as the major premise in our sample syllogism and attain, through its use, a conclusion which logicians, infidels and every other kind of critic have to agree fulfils all the demands of demonstrative logic, so convincingly, that not one can be found who dreams—debate as he may—that a man's mortality is merely a probability: all know it to be a fixed fact.

Similarly, history demonstrates that the New Testament's description of the outward lives of Christ and his Apostles is true. We could not have demonstrated either of these propositions to one another by historical evidence, and why? Simply because history has been the demonstrator and we are the parties convinced; and we know that it makes no part of a difference to a conclusion who presents the facts.

Hence, on the monuments of the Christian struggle, we read—"THE NEW TESTAMENT NARRATIVE RELATING TO THE EXTERNAL LIVES OF CHRIST AND HIS APOSTLES IS TRUE."

Now, certainly, this is not all that the historical evidences prove regarding the Bible's authenticity; yet if it were, we have in this all the data we require as we shall now proceed to show.

## THE DEMONSTRATION.



ONLY three things destroy evidence. The three things are :—

First—The absence of the witness when that took place in regard to which he is testifying.

Second—He might be *unable* to judge.

Third—He might be able to lie.

Either of the first two, that is to say, his absence or inability to judge, prevents the assured certainty that he knows the truth, and the third, that it is possible for him to lie, damages his evidence for logical data. But, when the evidence in favor of the truth of an assertion has none of these defects, that assertion must be true.

To prove that the evidence of the Apostles, regarding the Gospel, is not thus blemished, is our work, and is equal to proving that the Apostles *knew* and *told* the truth.

Therefore we shall prove :

I. That the Apostles were present and had every facility for judging.

II. That they were competent judges.

When we prove these two statements it will be evident that they knew the truth.

III. We shall establish that what they told was what they knew ; and hence, they told the truth.

FIRST.—We prove that the Apostles were not deceived, but had every facility for judging of the reality of the works called miracles.

To see that the Apostles were provided with all the aids which would completely fit them to judge, whether the so-called miracles were due to supernatural agency or not, we have only to read their narrative, and, as we read it, assume

that *they were able to judge*. This course will be logically legitimate, as we shall *prove*, by arguments, in which the point now under consideration will not be involved, that *they were able to judge*.

From the history of their *external* lives we select four sets of facts that exhibit their opportunities for judging and their desire to investigate.

1. Several of the miracles which Christ performed were of such a kind, on such a scale, and the Apostles were so connected with the circumstances, that they could not be mistaken, if they were men of even medium natural ability. Education or scientific training was not a requisite. For example, when Christ fed in the desert—mark where—in the desert, far from places of concealment, five thousand men, besides women and children, on five loaves and two fishes. The disciples landed Him the loaves and fishes, then, after the blessing, handed them to the multitude, saw the multitude eat, and took up the fragments, filling therewith twelve baskets. The same opportunity was afforded them at the feeding of the four thousand, and more than half of the miracles required only men of common intelligence to decide that the Creator alone could cause such phenomena. Still further, that the shadow of a doubt should not in future ages obscure the positive evidence that would be demanded, He commissioned these disciples with others, to the number of seventy, to go and perform miracles, free from His personal supervision or physical interference.

2. They were not credulous men, for, though He endeavored to impress them with the idea that He would rise from the dead, and though they had so many kinds of proof of His supernatural ability, besides those we have cited, yet, when He was laid in the tomb, they all doubted the accomplishment of the resurrection miracle, and the most positive proof was needed to secure conviction, but that proof He furnished, for He associated with them, ate with them, and even called upon Thomas, their champion doubter, to

examine the scars of His wounds, seeing that he was ready to dispute the result of any less thorough examination.

3. It was not a popular leader, with exuberant verbiage and startling metaphor appealing to either their passions or their imaginations, who led them captive on the day of Pentecost, yet they became the conscious subjects of a change which was so penetrating and thorough that thenceforth all their scepticism ceased. They only saw cloven tongues and heard symbolic sounds, yet they knew without study and could speak without a prompter any language. Now if they could believe that they were thus gifted, while they were not, they must have been either mad or idiotic, but we shall prove to the contrary of that presently.

4. After Christ's ascension the Apostles were the miracle workers, and they knew whether these works were of God or produced by their own sleight of hand. When they cured a disease which they knew was chronic, or raised the dead, they knew whether it was God's work or their own imposture. Therefore, when we have proved that they were competent to judge it will be an established certainty that they were not deceived.

SECOND.—The Apostles were able to judge. That is, they were neither mad nor idiotic.

1. They were not mad.

A gentleman present at a ball, given to the inmates of a lunatic asylum, was surprised to see so few keepers in the room. On referring his problem to the principal, he was informed that the number of keepers was sufficient because insane persons cannot form a conspiracy, and, should individuals at intervals become troublesome, there were enough to remove them, for their insane companions would pay no attention. We see then that the co-operating power in minds is not found conjoined with insanity, and it is well, or those who rave might reign. *Per contra*. The higher the mental capability the greater the power to agree, as the more intelligent parties are the nearer they approximate to the truth, and hence to agreement; for all who

arrive at the truth, arrive at the same point. Therefore, all who see right, see alike, and must agree.

The New Testament writers agree in their statement of facts and principles, and they co-operate in their work. They promulgate the same doctrine, exhibit the same moral exterior, and stand shoulder to shoulder, though they tenant an atmosphere filled with division and discord. They betray neither uncertainty in design or execution, nor do they vacillate while they cause both turmoil and change. Separating space severs not their rational conjunction. In a word, though the conditions of their surroundings are as varied and perplexing as poverty, ceaseless activity and the opposition of powerful enemies can produce, their co-partnership stands secure and reliable. No trace can be detected of the aimless vagaries of the malady of mania. All in all they are an exhibition of robust steadfastness, of imperturbable, unvarying constancy. Therefore, they were not mad.

2. They were not idiotic, for their writings are surcharged with statements, arguments and elucidations, profound and complicated, which deal congruously with the past unknown and the unseen future, while they provide a directory which ever points guidingly to the utilization of the realities which integrate our present state. This aggregate of problems and interests they treat so exhaustively and logically that the production of the New Testament, if a baseless fabrication, would, as a mental effort, place its writers far above the best of those whom the world applauds as the chieftains of scholastic philosophy. Genius still stands on the top of his highest flight looking up to read the marvel of time—the history of Jesus as it is written by His Apostles and disciples, for it reaches the heights of sublimity by the steps of simplicity, garlands the rugged strength of reason and logic with the beauties of the "Rose of Sharon and the Lily of the Valley," wakes the slumbering echoes of woe, to turn them into a refrain of promise and pardon and takes off the sackcloth of sorrow and sadness that it may clothe with the robes

of righteousness and rejoicing. If these writers were not inspired, and were natural fools, the power of their persuasion would be more wonderful than all their miracles. It would be unthinkable, for it would be an effect without a cause, and such an effect that at it the world wonders. See! it rouses and strengthens the morally impotent, the tremblingly timid, till he, pressing forward undaunted, braves worldly wisdom's freezing supercilious patronage and persecution's burning breath. He, a centre of conviction, clasps virtue's hand, joins the ranks of the despised ones and marches on, fearless, through wild alarms, waving, what he deems, the banner of salvation in the thickest of the fight. Therefore, if they were *uninspired*, and could produce such results, they must have been far removed from all that characterizes either the maniac or imbecile, and were more than capable to judge the matters of which they testified. Neither could they have been enthusiasts, for their belief was founded on the facts which grew in their own experiences and observations. Hence, they KNEW the truth.

THIRD.—We proceed to show that they told the truth, and we shall also show that they were so circumstanced that they could not tell, what they did tell, as they told it, and tell a lie.

All liars lie to gratify, either directly or indirectly, immediately or remotely, some desire. That is their intention, their wish, their object—when they have an object in view—and, when they have no object in view, it is the result of stupid, unthinking indifference. But punishment gratifies no desire; it would not be punishment if it did; nor are punishment and indifference such that they can be common factors in producing any product. Where punishment begins, indifference ends, or else it is not punishment. Consequently, a man will not lie when he knows that present punishment, without present or future benefit, is what he is certain to receive for so doing. Hence, there is one thing—punishment—for which sane men will not lie, and yet for that thing the Apostles lied, if they did lie. Let us see.

The Apostles together with hundreds who knew the general facts and most of the particulars as well as they did, agree and combine to promulgate, in the most public manner and with unqualified persistence, a system of religion, having, so far as the world could see, for its main object the overthrowing and superseding of every other system of religion extant, while they, by their miracles, called God to witness that He was the author of this religion which, they said, was destined to become universal.

Suppose they were liars. This would lead to the inquiry : What earthly reward did they expect or receive, for, according to their own teaching and the verdict of common sense, they could have no hope, if liars, of a heavenly one ? The following was proved to be the only true reply, when it was shewn that the New Testament history of the *external* lives of the Apostles was true. This history and the proofs of its genuineness tell us that from those they taught, they received so little, like their Master, they had scarcely where to lay their heads, while, from the world, instead of reward they received all manner of persecution because they preached Christ and the resurrection. Some have urged that while the Apostles were with Christ they expected an earthly reward, as they supposed that He had come to free their nation from Roman thrall, and would restore the civil supremacy of the Jews, and that this hope lingered with them and sustained them. However, the events of His life, as well as His assurance that persecution would come upon them as upon Him, proved that such a hope could only end in disappointment ; while Paul could not have been so influenced, for their Master was gone and the civil power was assisting the ecclesiastical in putting them to death before he joined them, and he was aware, from the effect which the death of Stephen had upon himself, that he could not look for merciful treatment from those who were under the influence of the persecuting mania.

Paul and Barnabas are stoned at Lystra till Paul is supposed to be dead, and, strangely enough, when he is able to



resume his labors, he proceeds to strengthen the faith of his faltering co-workers by reminding them that they must, of necessity, go through great tribulation on earth in order to make sure of the eternal reward. He also informed the Corinthian Church and the world that, "If in this life only we have hope in Christ we are of all men most miserable."

Tacitus, about seventy years after the death of Christ, gives us, in a few words, a sample of how profane history describes what the world did to, and thought of, the founders of the Christian Church. Speaking of the fire at Rome in the time of Nero and of the suspicions abroad that it had been fired by the Emperor's order, Tacitus says :—

"But neither these exertions, nor his largesses to the people, nor his offerings to the gods, did away the infamous imputation under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to this report, he laid the guilt, and inflicted the most cruel punishments, upon a set of people who were holden in abhorrence for their crimes, and called by the vulgar, *Christians*. The Founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again ; and spread not only over Judea, where the evil originated, but through Rome also, whither everything bad upon the earth finds its way and is practised. Some who confessed their sect, were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery ; for some were disguised in the skins of wild beasts, and worried to death by dogs ; some were crucified ; and others were wrapped up in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these executions, and exhibited at the same time a mock Circensian entertainment ; being a spectator of the whole, in the dress of a charioteer ; sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied ; and though they were criminals, and deserving the severest punishments,

"yet they were considered as sacrificed, not so much out of a regard to the public good, as to gratify the cruelty of one man."

It is manifest, then, the Apostles were certain that laboring for Christ would not be productive of temporal benefit, and it would be simply too absurd to suppose that they told the most unpopular of lies, in the face of present ignominious punishment, for the improbable chance of posthumous fame. Nor is the argument of any value, "that the Apostles might have been kept from changing their story, after it became unpopular, for the sake of appearing consistent," for such a reason is not in keeping with the circumstances, because they were driven from place to place and could have ceased to mention the matter had they been so inclined. Instead of this, however, they pressed on the work, in each new field, proclaiming the Gospel of Redeeming Love whilst the devisings of persecuting hate continued to consume the charred remains of their ever scant earthly enjoyments. From these facts it is evident that they did not harbor a hope of an earthly reward, but, on the contrary, were being continually punished either actually or by anticipation.

1. It has been demonstrated that sane men do not lie for punishment.

2. The Apostles have been proved sane.

3. They were constantly punished for what they continued to tell.

Hence, what they told was not a lie.

Therefore, the story of the Cross is true.

By linking what has been proven with an objection often urged by infidels and sceptics, it will be manifest that the Apostles were unable to lie and preserve unchanged the circumstances which environed them throughout their Apostolic life. The objection is that the Apostles were only human and that "to err is human," and these objectors appear to forget that liability to err is but a negative condition and that there are other attendants, positive and

potent, as inevitably attached to humanity as that of erring, one of which is pain-hating.

Take the following facts, which were established as our argument developed, and contemplate them in conjunction with their humanity, and it will be seen that the combination could not exist if the Apostles were liars.

For, they lied—if they did lie—knowingly and unitedly, and hence, if not inspired—and that is what scepticism would show—they were mental giants, playing the fool continuously and collectively that they might make their own present punishment a certainty. This would be an impossible basis for a purely *human* co-partnership, inconceivable as a bond of union between *pain-haters*, seeing that any one of them, at any time, could have caused his persecution to cease by merely admitting that what he had been telling was untrue.

For, as they knew the truth—being miracle workers—if they persisted in sticking to a lie, which they saw could produce them nothing but evil even unto death, then, they, individually and jointly, would have been suicides from malice aforethought against their own flesh, which would indicate frantic insanity, while we have proved them sane and truly intelligent, yea, without a trace of mental aberration or flaccidity. Now, if they were equal to all this, a set of men can be bereft of reason while they are peerless prodigies of wisdom, or they can be silly incapables, while their intellectual feats reach beyond the range of all unaided mentality, either of which is impossible.

Thus, because of their humanity and its environment, they were unable to lie, and we previously proved that their story was true. So, from two lines of argument, we have reached the same conclusion. Each has shown that the Apostles told the truth, otherwise the inconceivable has become a reality and the impossible practicable, which would be as if absurdity itself were concordant with common sense. Now as there are only three things which destroy testimony, and as it has been shown that not one of these has in any degree tainted the Apostolic testimony: there-

fore, their testimony is true, and the New Testament is, what it claims to be, the inspired Word of God.

It is an acknowledged fact that at the time of Christ the Old Testament was the same as it is now, and, while He and His Apostles condemned all Jewish innovations, they received and quoted it without correction or any qualifying comment. The Jews held it to be the Word of God, Christ received it as such, and so must we, else we shall set aside His authority after we have proved it to be supreme.

We see then that, "ALL Scripture is given by inspiration of God," and from end to end of the wondrous book we can stop, when or where we please, as we read and with knowledge exclaim "Thus saith the Lord."

### **CONVERSELY.**

God our Father—as He sealed with many mighty miracles\* the Will and Testament which He made for the benefit of His needy children—proved Himself, to be, a being intelligent and personal; for, as He turns back the shadow on the dial of Ahaz, alternates the dewy wonder on Gideon's fleece, walks on the waters of the lake, or bids defiance to the incandescent tortures of Babylon's King, yea! from the angel at Eden's gate to the last Apostolic mystery, He shows that He can work with or without means, and that nature and nature's laws are governed by a will and led by intention to subserve a purpose, and they proclaim their origin, thus, to "all who have ears to hear."

"A God! a God! the wide earth shouts!

A God! the heav'n's reply;

He moulded in his palm the world,

And hung it in the sky."

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\* "A miracle is unusual, natural law is habitual, Divine action."—  
*Dr. Joseph Cook.*